A Consulto-
rie for all Christians.

Most godly and ernestly warnyng al people, to beware least they beare the name of christians in vayne. Now first imprinted, the. xxx day of Januarie.

Anno. M. D. xlix.

At Worceter by John Oswen.

Cum privilegio Regali ad imprimendum solum.

Per septennium.

I, beseche you brethern, bounde in the lorde, that you walke worthely in the vocation wherein you be called, with all humylitie and gentelenes, with pacience supportynge one an other in loue, beyng dilygent to kepe the vnitie of the spyrite in the bande of peace, beynge one body and one spirite, as you be called in one hope of your vocation. There is one lorde, one faith, one baptisme, one god and father of all, which is aboue all, and thorow all, and in all vs: for to euery one of vs is there grace geuen, after the measure of the gyfte of Christe.

BRITISH MUSEUM

¶ The copie of the Kynges Maieſties moſt gratious priuiledge.

EDwarde the ſixt by the grace of God, kyng of Englande, Fraunce and Irelande, defender of the faith, and of the churche of England, and alſo of Ireland; in earth the ſupreme head. To all maner of Printers, boke ſellers, and other our officers, miniſters and ſubiectes, greetyng: We late you wete, that of our eſpecial grace, we tenderyng the godly edifiyng and eaſe of our louyng ſubiectes, within our Principalitie of Wales, and marches of the ſame, by thaduiſe and cõſent of our moſt dere vncle Edwarde Duke of Somerſet, Gouernour of our perſon, and Protectour of all our realmes dominions and ſubiectes, and other our counſailours, haue graunted and geuen priuiledge and licence, and by thies preſentes doo graunt and geue priuiledge and lycence, vnto our welbeloued ſubiect Iohn Oliuer, of our citie of Wor-

reter Printer, and to his factours and assignes, to print, reprint, vtter and sell, or cause to be printed, reprinted, vttered, and solde, so many of euery kynde of boke or bokes, whiche haue or shalbe set forth by vs, by thaduise aforesaid, for seruice to be vsed in our Churches, ministration of Sacramentes, and instructiō of our said subiectes, as shall onely suffise for the Churches and our subiectes within our said Principalitie and marches, any other licence or priuiledge to the contrary in any wise notwithstanding.

AND also, of our especiall grace by thaduise and consent aforesaid, we haue graunted and geuen priuiledge and licence, and by thies presentes do graunt and geue priuilege and licence, vnto the saide Iohn Oswen, and to his factours and assignes, to print, vtter and sell, or cause to be printed, vttered and sold, to all person and persons of whatsoeuer estate, degree, or condition they be, al maner of bokes conteinyng any storye or exposition of Gods holy scripture, or of any part thereof, beyng not contrary or against ye same, which at any time hereto fore haue bene, or hereafter shalbe made

tran

translated or cõpiled, by the same John Oswen, or by his meanes, instigatiõ, industrie or procure mẽt, and at his costes & charges, of whatsoeuer qualitie or sort the saide bokes or any of thẽ shalbe, so þ the true copies of euery suche bokes be first diligently seen, perused and alowed, by suche person or persons as we shall frõ time to time thereunto assigne and appoinct, before they be put to any sale or vtteraunce. And further our minde and pleasure is, & by thies presentes we doo straightly charge & inhibite, that no person or persons of whatsoeuer estate degree or cõdition he or they be, do at any time hereafter print, or reprint, or cause to be printed or reprinted priuely or apertly any of the bokes aforesaid, or any parte or parcell of thẽ, duryng the space of .vii. yeres, next after the printing or reprintyng of thesame bokes by the sayde John Oswen, his factours or assignes: so that the same John his factours & assignes, shall and may haue the profitte & aduauntage cõmyng & growyng of the printyng and reprintyng of suche bokes in recõpence & alleuiatiõ of his industry paines & charges in that behalfe to bee

sustenied. Wherfore we will & straightly charge & cõmaund al & singuler our subiectes, aswel printers & bokesellers, as al other persons within al our dominions, that thei or any of thē do not presume to print vtter or sell, or cause to be printed vttered or solde within any our dominions, any of the bokes aforesaid, by ỹ said John made cõpiled, or translated, or any parcell of thē contrary to the true meanyng of this our present lycēce & priuiledge, vpō pain that euery offēder therin shal forfait to our vse al suche bokes and ruery of thē, where soeuer they shall bee fosid. Willyng therfore & cõmaundyng all our officers ministers & subiectes as they tēdre our fauour & will auoide our high indignatiō, that they & euery of thē if nede shal require, do aide & assist ỹ same John Olwen his factoures & assignes in the due exercisyng & executiō of this our preset licēce & priuiledge with effect accordyng to the true meanyng of ỹ same. In witnes wherof we haue caused these our letters to be made patentes. Witnes our self, at Westminster the first day of January, the seconde yere of our Reigne.

A Consulto-
rie for al Christians.

GOD in tymes paste, diuerslye & many wayes spake to the fathers by prophetes, but in these last daies hath he spoken vnto vs, as S. Paule sayeth, by his sonne, whō he hath made heyre of al thinges, and by him hath he now declared his most godlye will vnto vs, that we might obtain life in him: whose most excellent cleare brightnes hath long time been darkened, and as S. John saieth, hid as with a sackecloth made with

Heb. i. a

Apoc. 5. 4

heare, ꝑ is to say with a fayned ryghtuousenes grounded vpō naturall wysdome and carnall reason, inuented and set fourth by man: So that the bryght shynyng beames of goddes truth cōteyned in the holy scriptures might in no wise appere (by reason of that dark vaile or cloud) to the eyes or mynde of men, whiche is not yet wyth all men taken awaye. Neuertheless, when they tourne to the lorde (saith Paul) the vayle shalbe taken awaye, for no doute, saithe he, ꝑ lord is a spirit, and where the spirite of the lorde is, there is lybertie. And seyng that god which is ryche in mercy, hathe once againe putdowne ꝑ great power of the enenemy, broken down his brasen gates, and by

2. Cor. 3. c

violence taken the praye (as a spoyle) frō out of the mouth of the Lyō, yea victoryously hath he delyuered his truth ẏ longe time hath of his enemies be holdē in bōdage & captiuitie, & we haue herd and sene these thinges, obeyed & do beleue. Therefore am I not ashamed to testyfye the truthe vnto the worlde because it is the poure of God vnto saluation, to all them that do beleue. And as Sainct Jhō saythe, the onely trewe lyghte whiche lyghteneth all menne that come into the worlde, our handes haue handeled of the worde of lyfe, for lyfe hath apered, saith he, and we haue sene and beare witnes, & shew vnto you lyfe, that is euerlastynge whiche was withe the father, & hath

Roma. i.

Jhon. i.

i. Jhon. i.

hath now apered also vnto vs. And ẏ tidyngs which we haue heard of him (as Jhon saith) declare we vnto you, that ye may haue felowship with vs, & oure felowshyp may be with the father and with his sonne Jesus Christe &c.

¶ For as moche as, it hathe pleased the eternall god, which seperated me frō my mothers wombe, to lighten the inward eyes of my mynde withe hys grace, and thorowe the knoweledge of his word and working of his holy spirite, to worke a perfect repentaunce in me, and amendmente of my formoure lyfe, loue constraynethe me too wyl you (good bretheren) to be partakers of this greate benefyte, And for this cause, I haue

thought

thought it necessary as well to declare vnto you the daunge-rouse harmes that synne bryn-geth to suche as delyte and con tinew therein, as also the vn-speakeable reward of the righ teouse wyche god hath prepa-red for those that withe their hole hartes tourne from theyr synnes and walke wyth theyr god in the way of rightuouse-nesse. I wyll not withhold frō you good brethren that which god hath wrought in me, to in-courage the weake stomakes, of them that now waxe fayn te herted and shrynke backe, that I may say wyth the Prophete Dauid. Lord I do not hide thy righteousenes in my herte, but my talkynge is of thy truthe & sauyuge healthe all ỹ day long. Psal. 39.

There-

Therefore tourn not thou thy mercy from me (o lorde) but let thy louyng kyndnes and truth alwayes preserue me. &c.

Ezec.3. For it is writen, whē I speke vnto the, then open thou thy mouthe, saith the lord, and say who hereth, let hym here, who so wyll not, let hym leaue, for it is a frowarde housholde. &c

For as moche as I perceyue that the earth maketh haste to bringe fourth her childzen, and the tyme draweth fast toward the end, and all flesh semeth very desirouse and as it were gredy, to accomplyshe the thynge with moche haste, whiche it taketh in hande, be it good or euyll, my desyre is also to occupie my talente accordynge to ỹ wyll of the geuer, wherebye I may

may please my lorde, which is my desire aboue all thynges, & not onely therby to gather tresure for my selfe, but also to prouoke as wel my brethren and naturall contrymenne of thys realme of England/as al other nations and named Christians to bryng fourth their frutes redyly accordyng to their nature that they may be rype against the day of haruest, when ỹ lord shall reward euery man accordyng to his deades. Therfore beloued fathers and brethren, seyng ye haue taken the name of holynes vpon you, beyng called Christians of Christ, and do in word professe the same, estemynge your selues the trewe churche and espouse of God vpon earth, as al that lyue godly

Named Christians.

lye doubties be. See that ye be dilygente to obey to the word of truth which our heaueniy father hath now sente and set abroade by his beloued messengers, as wel within this reame of England, as in all other regions on the earth, as it is wryten in the eyghtenth Psalme.

Psal. 18 Rom. 16 Their sownde is gone owte into all landes: And their wordes into the endes of ỹ world.

If ye accepte the voyce of the shepeherde, then wyll he know you for his owne, and lead you in and oute, where ye shall all wayes fynde riche pasture.

Ihon. 10 Godde hathe made daye and nyghte, lyghte and darkenesse, sommer and wynter, to the intente that all thynges myght-

haue as well place and time as sufficient occasion to shew forth & declare theim selues, eyther good or euill. Repent & turne frō your euill waies with your whole hertes, that ye maie beleue, & set your faithe on a sure ground, build it on ꝑ sure foundacion of gods holy worde and promises, and then will it alwaies abide the violence of the stormes, but yf ye go by groddyng and woorke at auenture, be ye sure, ye shal not go right, for true fayth is liuely, & no vncertayne thynge, it is surelye grounded and stablished vpon the sure rocke of Gods woorde and promise, as it is written. Abraham beleued God in hys promise, and none opinion of his own imagination, & it was

Psal. 65
Gala. 6.

Gene. 15.

counted

counted to hym for righteousnes, but yf your faith bee without the word, then is it carnall and fleshely, beyng builte vpon naturall reason, and therefore
Eccle.i. it is vayne and of no valure, for trewe faithe is accoumpanyed with godly loue, who hath the wisdome of god for her gouernour, she teacheth her chyldren (as a right good nourice) knowledge and nurture, and leadeth them safely in the waye of lyfe,
i. Ihon. and with doctrine she purgeth their hertes from all filthe and corruption, euē as god himselfe is pure. She stynceth from and out of the bosome of ỹ highest, for her clearenes doth farre excede the brightnes of the sōne, whiche lighteth the whole erth with her shine. Therfore O ye

ignorannt,

ignorannte, geue a diligēt eare to the voice of wisedom, which daily cryeth vnto you in ỹ high places stretes, and wayes, and before the holy citie, and in the gates where mē go out and in. It is you, O ye men, saieth she, whom I call, vnto you, (O ye children of men, lyfte I vp my voyce: Take hede vnto knowledge saieth she, O ye ignorāt, be wyse in harte. O ye fooles, geue eare, sayeth she, for I will speake of great matters, and open my lyppes, to tell thynges that be right, for my throte shal be talkyng of the truth, my lippes abhorre vngodlines, al the wordes of my mouth are righteousnes, there is no frowardnes nor falshode therein. They are all plain, sayeth she, to suche

as wyl vnderstande, and right
to them that fynde knowledge
receiue my doctrine, saith shee,
and not syluer, and knowledge,
Prou.3.c more then fyne golde, for wyse-
dome is more worth then pre-
ciouse stones, yea all the thyn-
ges that thou canst desyre, are
not to be compared vnto it &c.
¶ Wherefore if ye wyll seeke
wisdome and dwell with her,
shee will make you the verye
frendes of god, for the highest
hath geuen her a commaunde
mente, and he that made herre
hath apointed her a tabernacle
saying. Let thy dwellynge be
in Jacob, & thyne inheritaunce
in Israel, rote thy selfe among
my chosen, for the congregati-
on of the rightuouse, are the
Chyldren of wisedome, and the

lord

lorde dwelleth amonge them in hys holye Sinay. An vtter enemye to wisdome is the frowarde synner, for he hateth to be reformed, and because he will not refuse thynges which he knoweth to be euyll, he can come in no good way, brethern consider this moste excellent benefite of god, dayly offered vnto you. Refuse not his worde which teacheth you al wisdom Come to her brokes, & drinke of her cōduite, for wisdom hath cast out floudes, I am, saith she as a great water broke oute of the ryuer &c. Eccle. 24

And as a water cōduite am I come oute of the gardeine of pleasure, I saide, I wyll water the gardeine of my yonge plantes, and fill ỹ frute of my birth.

to my water brooke, became ex-
ceadinge greate saith thee, and
my Ryuer aproacheth vnto
the See, for I make doctrine
to be to all men as light as the
faire morning and I shal make
it, saith she, euer the clearer, I
will perse thorow all the lower
partes of the earth, I will loke
vpon such as be a slepe, & ligh-
ten all theym that putte their
trust in the Lorde, I shall yet
poure oute doctrine lyke a pro-
phecie, and leane vnto suche as
seke after wisdome, and their
generations shall I neuer faile
vnto ꝑ holy euerlasting world.
¶ Obey vnto the louing voice
of God, and accepte this gentle
doctrine of wisedome, slumber
not to long in thyne owne way
(O thou named Christiã) least

the

the lorde be angry, leaste thou fall a slepe againe in synne, and so perishe vtterly by thine owne folly. How can they e be made hole that wyll not knowe they be sicke, or howe can suche optaine that refuse ỹ right way? Thou thinkest thy selfe well al redy, because thou hast a name that thou liuest. O thou named Christian, therfore thou saiste in thy selfe. Tushe I am riche and increased with goodes, and haue nede of nothynge, & knowest not how thou art wretched and miserable, poore, blynde, & naked: thou haste a name that thou liuest, but thou art deade, for by synne art thou subdued, and thrust downe by thyne enemies euen to the brinke of hell. O named Christianytie, thou

Apoca. 3

wast rolde vp in extreme darknes and mysery, yea solde and solde again wast thou for thine offences, to be a bonde seruant whereof thou art not yet delyuered, for ignorannce holdeth the in captiuitie, and bringeth the a slepe, that thou neyther
Esay. 29. seest nor felest thye harme, but lyke an hongry man dremyng that he is eatyng, & wakynge hath nothinge, or lyke a thyrsty man ỹ dreameth that he is drinkyng but when he waketh he fyndeth nothynge to refresh hym self, so doth synne deceiue the and thou not ware. Awake awake oute of thy heauy slepe thou Christianitie, harken to ỹ loud voice and trompe of god which in these last dates is now blowen amongest you. I mean

the

the preachyng of the glorysouse gospell of Christ, which is dayly preached vnto you, and yet soundeth in youre eares. O folysh people, why stop you youre eares so longe from the truth: and as it were, styll geue youre selues to vanitie? Why seke ye suche frendshyp of the worlde, whiche hath nothyng to recõpence, but extreame myserye? Why sekeste thou reste, where none is? Treasure vp such thinges as are godly, then shalte ỹ be recompensed. vij. folde: but who so seeketh rest in worldly thynges, his labour is in vain. Consider O man, thy lyfe in this worlde, how short, how vncerteine, and daungerouse it is it is lyke a vapour or breathe, saith the Apostle S. James, ỹ Jaames. 4

appereth for a lytle season, and then vanissheth away, therfore truste not to the worlde, for he is disceitfull, he promyseth rest, but payeth trouble, he promyseth ioye and paieth sorowe he promyseth longe lyfe, and payeth short, totally, he promyseth good and payeth euyll, for nature and fortune be muche variable, & chaunge as the winde and therfore do they suffer no thynge here certeine. O folysh man woldest ꝑ then be thought wise, and yet delytest and settest thy hole hert and pleasure in this vaine transitory world. what frendshippe woldest thou haue of hym that can do you no good, neither careth he lenger for the then thou maist do hym pleasure, for in sorow powertie

or payne, will he vtterly dispise the, and laugh the to scorne in the anguysh of thy soule. Soo vngodly doth this myserable worlde recompence his louers that the nighe frende, so called of nature, the wife that lyeth in the bosome, or the Chyldren whom with busy paine and studye some bringe vp, intendynge by them to haue their kindnes after recompenced, do nothing at all regarde them, but flatteryngly from the teth outward thinkyng euery day three, tyll they be gone, that they myght receiue the worldely goodes which their frendes do posses. O mysery of all myseries, thus the worlde which many so vnordinately loue, and set such store by, for all his greate bragges,

O beestes vngodly & very vnnaturall.

and flatteryng face of frendshyp (if nature withdraw her selfe) wyl not onely think hym moch burdened by them, but also disdainfully abhor & detest their presence. Therefore as Christe saith, seke ye first ỹ kingdome of god, & the righteousenes there of, and all these thynges shalbe mynistred vnto you. And also Crist saith, geue not ouer your membres to serue the flesh, seing the beutie thereof fadethe away, for he that sowyth in the flesche, shall of the flesh repe corruptiõ, saith Saunct Paul, but he that sowyth in the spirite, shall of the spirite reape lyfe euerlastinge. Againe the apostle Jude saith. Hate the filthy vesture of the flesche, for doubtles it is subiect to corruption, it is also

Mat. 6. b

Gal. 6.

also, the very gate and meane whereby Sathan oure greate aduersary and mortall enemy corrupteth both bodie & soule, and draweth man to vtter distruction. Wherfore see that ye furnish the house in tyme with an honest exercise of vertu, that perfette repentaunce make a ready way for faith and godly loue with all her noble companions, to dwell with you: for if the enemy finde you vnprepared, he will busily seke to enter with his soudears, for as moch as, man is by ỹ transgression of Adam, set at lybertie in ỹ knowledge of good and euyll, the enemy first moueth man by consente, to chose the euill and refuse the good, which consent beyng coupled to the thought of

mans

By the fall of Adam, the inward eye of mā was opened in the knowledge of good and euyll, Jam. 1 c. Mat. 5. c Chriſte ſaith, who ſo loketh on a wyfe luſtynge. hath commytted adultry with her. Exody. 20 Deutro. 5

mans knowledge is ſynne. As witneſſeth S. James ſaying. When luſt hath conceyued, ſhee bringeth fourth ſynne, by this meanes winneth the enemy ꝑ gate or fyrſt ward, then proceedinge forth in his wicked purpoſe, he tēpteth mā duryng his life in ỹ tyme of youth, by wātōnes delectatiō, pleaſure & redynes of mynd, to ſpend the tyme of this lyfe, either idely or vainly, that he ſhould laboure in nothing that is good, and when nature hathe ſome what done with theſe, he bringeth in place euery carnal concupiſcēce, riot, naturall wiſdome, and worldly honoure and riches: and in age he bringeth coueteouſenes, impacient pouertie, childyſhe dotage, and ſuche lyke. For ſone after

after xxx. yeares are spent, as age increaseth, the thinges of nature dimynishe, and begin to fade as a flower, but the enemy alway duryng the tyme of this lyfe, ceaseth not to assaulte man by synne, which is most agreeing to the nature and age of the person so tempted. And by suche vngodly meanes he seketh to fyll and kepe the mynd of man so busied, that it cā haue no respecte to the word & wyll of god, nor seke after thinges ye please hym. But seinge the reward of these is naught els but playne mysery and distruction bothe of bodye and soule, what folysh blyndnes is it, for men to set their loue so inordinately vpon suche thynges wherin is neuer rest nor peace.

and

and to seke the seruice of suche maisters as be very Aucthors of all trouble and mysery, and the bond seruantes of synne, and corruption, that serue thē. Wherfore, stryue daily against your lustes, and mortyfie your affections, compell youre flesshe to be ruled and ordered, by the rules of Christe, prescrybed in the sacred worde of god, vnto you. Then doubtles our heauenlye father wyll not onelye loue vs, & take vs for hys dear children, but also for Christes sake (so that we yet, continewe in faith) beare our imperfection durynge the tyme of this lyfe, clearelye forgeue and forget our synnes. And make vs partakers with oure sauioure Christe, of hys eternall kynge-

dome

dome and glorie. Therfore O ye Christined nations, call to remembraunce the longe time of your captiuitie & blyndnes of mynde, which hath very far exceded the tyme of the captyuitie of the Hebrues, the chyldren of Israel, or of any other congregations, professyng the truth before you: neuertheles, the mightie lorde of powers, & onely God of Israel, hath now remembred his promyses, and accordyng to hys oulde wonte hath he loked mercyfully vpon vs, for his names sake, yea, he hath now herd thy mornyngs O Israel, & he is come downe to delyuer Jacob his chosen wt a myghtie hand, & a stretched out arme. But as S. Paul saith. I speake not these thyn- Rom. 3

ges

ceyued not ỹ loue of the truth, saith he, God shall sende them strong delusion, that they shuld beleue lyes, that all they might be dampned (saith he) which beleue not the truth but had pleasure in vnrighteousenes. &c.

Neuertheles, god hath now remembred Israel his electe, for he wyll alway haue compassion vpon Jacob his chosen: therefore, is he now mynded to shew mercy, and to delyuer his people, for our Lordes Jelousy is waxen greate, to see hys truth dayely thus traiterously troden vnder foote of hys enemyes, and cleane defaced vnder a coloure of truthe, and wyth a counterfaicte dysguised holynes and outwarde pretence of vertue, whereby the symple ig

no-

noraunte synners be disceiued, for bycause the pathes of christ be so troden out, many can find nothyng of the way. Thus the mysterie of iniquitie, as Paul saith, workth in his place, wher by the synfull man is opened, and the sonne of perdition, whi che is an aduersarie, is exalted aboue all that is called God, or of God, for the vaine glorie of man apereth on earth to haue the vpper hande. Is not natural, or carnal reason and worldly wysedome, most hyghliest esteemed? Who amongeste men knoweth anye thynge lyke, or that may be compared vnto it? Where is the wisdome of God become? Is it not vtterly dispised of the blynde worlde, and set at naughte, and not regar-

In earthe worldly wisedome hath gotten the chayre, or vpper seat

Apoca. 12. Esay. 14. Daniel. 9 Mat. 24, Mat. 13. The man of sinne is exalted, he sitteth in the estimation of men. where god ought to syt for chief. 2. Thess. 2 Esay. 11. Daniel. 8. God fighteth alwai against the man of synne to ouercõe and to sub

ded. When ye se ỹ abhomynation, that betokeneth desolation, spoken of, by Danyel the Prophete (saith Christ) stande in ỹ holy place, or (as S. Mark saith) where it ought not: Let hym that readethe it, vnderstande it. Thus is flesshe and bloude, that is to saye, the man of synne, exalted, extolled, and praysed, whiche sheweth hym selfe as god, and as thoughe ther were no power aboue him And sytteth in the holy temple whom the lorde neuertheles shall consume with the spiryte and breath of hys mouth. And wythe the apparaunce of hys comynge, euen hym saith Paul whose comynge that is exaltynge, or settynge vp, is saithe he, by the worckyng of Sathan

wyth

withe all lyinge power, signes, and wonders, & in all deceiuea blenes of vnrighteonsenes &c. ¶ Neuertheles, our god hath taken part againste flesshe and bloud, because it is become his verie enemy, and he hath said. I wyl destroy the wisedome of the wyse, and caste awaye the vnderstandyng of the prudent that no flesshe should reioice in hys presence, for the lorde shall step fourth, as he dyd vpon the mounte Pirazim, saith Esaye, and shall take on, as he dyd in the dale of Gibion, that he may brynge fourth his deuice, yea, hys stronge deuyce, and fulfyll hys worke/ therfore make no mockes at it, saithe the Prophete, that your captiuytie or blyndenes increase not, for I

due hym. 1. Cor. 1. Esa. 18. 37 4. Reg. 5.

haue heard the lord of hostes say, that there shall fall a soden distruction, and plage, vpon the hole earth (saith Esay) therefore, take heade, and heare my voice, ponder and marke mye wordes well, for the lorde shall fight against all them that muster them selues agaynste the hyll of Sion, saith the prophet. And with his myghtie two edged swoorde, shall he smyte the Heathen, they shall be at theyr wittes ende, they shall be abasshed, stacker and reele to and froo &c.

Jere. 13. c

The heathen are suche as do not beleue.

¶ Therefore, thus saithe the lorde, against all them that call them selues of the congregation of god, and yet are not (because they lyue vngodly, and are the bond seruauntes of syn

Esai. 29.

ye.

ye shalbe dronken, but not with wine, ye shal fal but not thorow dronkennes, for the Lorde hath geue you an harde slepyng spirite/and hold doune your eyes namely of your prophetes and heades which shoulde see, them shall he couer, so that al visions shalbe vnto you, as the wordes that stand in a sealed lettre &c.

For thus saith the lorde, for so muche as, these people draw nie me wyth their mouthes, & praise me holly with their lyppes (where as their hartes neuertheles be far from me) and the feare that they owe vnto me, that turne they vnto mens lawes and doctrines: therfore, wyll I shew vnto this people, a maruelouse terryble, & great thyng (saith the lorde) namelye Abdi. 1.

this. I wyll destroy: the wise-
dome of the wise, and the vnder
standynge of the learned men
shal perysh. Therfore wo be to
them that seke so depe to hyde
their ymaginations before the
lorde, which reherse their coun
sels in the darkness, & say, tush,
who seeth vs, or who knoweth
vs. Therfore, must Jerusalē &
Juda decay, saith the lorde, be-
cause their wordes & coūsels are
against ỹ lorde, they prouoke ỹ
presence of his maiestye vnto
anger, ỹ changyng of their coū
tenaunce (saith ỹ prophete) be-
wraieth them, yea they declare
their owne synnes theym sel-
ues as the Sodomites, and
hide them not. Woo be to their
soules, for they shalbe heauely
rewarded, saieth the lord, then
shall

The chur
che of god
in name,
but not in
deade,
must pe-
rysshe,

Esay. 3.

shall they say, O happie are the godly, for they may enioye the frutes of their studies, but wo be vnto the vngodlye and vnrighteouse, for they shall be rewarded after their workes. O my people, rybaulides oppresse thee, and women haue rule ouer thee: O my people thy leaders deceiue thee (saith ỹ lord) and treade out the way of thy fote steppes. The lorde is here to common of the matter, saith Esai, and stãdeth to giue iudgement with the people, for ỹ lord shall come forth to reason with the princes & Senatours, and shall say thus vnto them, saieth Esay. It is ye that haue burned vp my vyneyarde and the robbery of the poore in youre house, wherfore do ye oppresse my

my people, and marre the faces of the innocentes: And thus sayeth the prophete, shal ꝑ lord of hostes reuule thē therefore.

2. Wo be to those proude boasting spirites, which liuing wickedlye, teache their flockes by poure and penaltie, and not rather by ensamples of vertue & godly lyuyng.

2. Wo be to those, whose hertes are double, whiche with theyr mouthes boast proude thinges and flatterying vertue, theyr wrathe is as the angry Lyon, or as the shee beare robbed of her whelpes, whiche euery occasion kendleth, as fire the drie flare.

3. Wo be to those false prophetes whiche vnder the name of gouernours and teachers, doo

the

the deades of false deceyuers, seruyng their owne lustes, and yet saye, do as we byd you, and all is forgeuen.

Woe be to those Ypocrites, 4. wanderyng starres, to whome the myste of darkenes is reserued for euer, whiche coulourably for the bealy, and for lucres sake, pray for other, and yet neither forsake sinne, nor amende their owne lyues.

Woo be to those deceytefull 5. messengers of Sathan, whose hertes are exercysed with couetousnes, hauyng eyes full of adultrye that can not cease to synne. And although they goe wrõg them selfes, yet they say, thei be sent of god, to teach and leade other the right way.

Woe be to those paynted tõ- 6.

bes

bes and stinking sepulchres ful of all filth and corrupcio, which oftentimes spake of faythe, penance and loue, and yet cõsume the tyme of their lyues in vanitie and idlenes, keepyng theyr belyes from hungre, and theyr throtes from thyrst.

7. Wo be to those murtherers of the soules of men, which thorough flatterye sowe pelows, as the prophete sayeth, vnder the armeholes of the people, to to the entent they may bryng theim a slepe in blindnesse and sinne, that they myght suspecte none of their doynges.

Ezeche. 13
Esay. 5.
Miche. 3.

8. Wo be to those blynde guydes, and most wicked generacion, by whose careiesse lyuynge, true repentaunce is almost banyshed and thrust out of place,

and

and amendment of lyfe is laughed to skorne and not regarded.

Wo be to those filthye spottes/ which haue thus forsaken the right way / & count it pleasure to liue deliciously for a season, whiche as ragyng waues of the Sea / foome oute theyr filthynes and shame. 9.

Woo be to those serpentes & adders broodes, whiche moste greuously corrupt the inhabyters of the earth with their venem and deadly poyson, and to mainteyn ambition/ pryde/ couetousenes , voluptuous and beastly liuyng/ peruert al thynges, and preposterously tourne it out of frame. 10.

Venē and poyson is false doctrine, and ensamples of naughtie liuyng.

Wo be to the vngodlye/ the beast & all his warriers , which ma- 11.

maliciously do euyll and fighte continually against the lord of powers and all his true soul-diers.

12. Woo be to those bishops pastours / and lawiers / of what name and place so euer they be, whiche boast of power and auctoritie to rule and goueme other / and yet haue no respecte to their owne soules: For heuily and miserably shal they be rewarded that beare the name of christen people whiche seke holynes only by outward sacramentes and signes, not regardyng what the hert & inwarde conscience bee / and also saye in your selfes, tushe we be well inough for the holy lawes ceremonies / and Sacramentes of god ate remaining among vs,

and

and thereby we are knowen to
be his people. Neuertheles be Esai.xl.
thou of good cumfort, O thou
litle worm Jacob, and thou del
pysed Israell, for thy redemer
liueth: feare neyther ỹ proude
boasting nor threatenynge of
thyne enemies, for the Lorde
standeth by thee to defend and
deliuer thee, for the mightye Esai.xl.
god of hostes wyll now take in
hand to conquere the rẽnaunt
of his people, whiche are left a-
liue from the Assirians, Egip-
cians, Arabians, Moxians, E-
lamites, Caldees, Antiochias,
and Flandes of the sea: for
the the earth shalbe full of ỹ know-
ledge of the Lord (sayth Esay) Esai.xi.
Euen as though the water of Abac.2.6.
the sea flowed ouer the earth:
And then shall the Gentyles
whiche

whiche are vnbeleuers, knowe that our God hath mercifully heard the lamentable cōplaint of the poore oppressed, and remembred his couenaunt made with Abraham, Isaac, and Jacob his choosen. Therefore the Lord commaundeth you to let his people go, ye Heathen nacions and ennemies of righteousnes, that we may sacrifice vnto the Lord our god, for the lorde hath now seene the heauy burdens, wherewith ye dailye oppresse his people, and therefore is he come to deliuer thē with a mightie hand, and a stretched out arme, ye ẏ Lord shal cleaue the tong of the Egipcians. Se saith Esay, and with a mightie wynde shall he lyft vp his hand ouer Nylus, and he shall smyte his

Exody. 2.

Esai, 11.

Nylus, signifieth the See of trobles & aduersitie

his seuē streames, & make men go ouer dry shod, and thus shal he make a way for his people ỹ remaineth from the Assirians lyke as it happened to the Israelites, what tyme they departed oute of Egipte &c.

But if you wyll not let hys people goo (O yee enemyes of righteousenes) ỹ they maye serue hym, after his wyll, then wyll he poure hys plages vpon you, as he did vpon Egipte, and vpō other nations, among whom he scatered hys people for their offences: to the intent they myght teache you righteousenes, that ye myght repent and turne from your euyll waies, and lerne to know the name of the lorde, which is greate in Israel, and myghtie in Sion:

Jer.51.5 for as touchyng Israel and Iuda (thus saith the Lorde) they shall not be forsaken of their God, of the Lorde of hooستes, of the holy one of Israel, noo thoughe theye haue fylled all their lande full of synne &c. For I wyl not consume the, but chasteine ỹ, and correcte the, and ỹ with discretion, saith the lord neither wyl I spare the as one that were faultlesse, for thus saith the lorde: O Jacob and Israel, thou art my seruaunte, I haue made the, ỹ thou mightest serue me. O Israel forgete me not (saith the Lorde) as for thyne offences, I driue them away lyke the cloudes, and thy synnes as the myste: tourne ỹ againe vnto me, and I wyl deliuer the, saith the lorde. Therfore

Jere.46. and 30. Esai.44. & 43. d

fore, tourne againe O thou dis-
pysed people vnto the lorde, for
sake thy syns, leaue thyne owne
wylful waies, thē shalte ȳ be de-
liuered in the landes of thy cap
tyuitie, and be taken as a spoile
from, and oute of the mouthe
of the deuourer, whiche seketh
to fyll hym alwaye of the. Cry
to god from the very herte, to
delyuer the from the violente
hande of thyne oppresser, pour
downe thy teares daily before
hym, and say, O euerlastynge A prayer
god and my father, I beseche ȳ
remembre the poore oppressed,
deale fauourablye with vs, for
thyne owne sake, for thou arte
our onely surgion. Shew mer
cy vpon vs O father, for Chry-
stes sake, shew mercy vpon vs,
the worke of thyne owne han-

des. Haue compassion vpon thy people, O lorde, that greuously haue synned against the, for by reason of our synnes, haue we longe tyme bene thus exyled and kepte from the: and the enemye hath sore preuayled against vs. O be thou mercyfull and take awaye our synnes, & let our iniquities no more displease the. O Lorde forget not thyne owne accustomed mercyes. Is our hurt so great that it may no more be heled? Turn our hertes vnto the, that wee maye seke thy wyll, praise thy name and walke in thy waies. O lorde, wee knowe that thou only art our god whose nature and propertie is, to shewe mercy, yea, and that thou art alwai readye (O lorde) but oure syn

lyeth

lyeth heauye vpō vs, ⁊ presseth vs sore down, quicken vs with thy holy spirite (O lorde) and lyft vs vp, we beseche the with thy holy hande, and strengthē vs dayly with thine arme, that we may praise the with ioyfull lyppes, and magnifie the, O eternall God, oure onely sauyour, father, Sonne and holye ghoste. ⁊c.

Refuse not thou thy helth, O thou Englysshe nation, seeyng god hath loued the aboue many other, and hath sent hys worde, the sonne of god, the very true patrone and ymage of hys moste godly substaunce, vnto the too call the frome thyne own waies that thou mightest be made his owne people, too serue hym accordynge to his

wyll, with reuerence and godly feare. Say not in thyne hert I am ryche and encreased with goodes, and haue neade of nothinge, least thou be reproued: but anointe thyne eyes with eye salue (saithe the veritie of God) that thou maiste see, and know how thou art wretched, poore, blynd, and naked. I coũsell the, saith Christe, bie of me golde tryed in the fyre, that ỹ maist be ryche, and white rayment, that thou maist be clothed, that thy filthy nakednes do not apeare &c.

Apoca. 3.

Therfore, although thou haste gotten a name that thou liuest, let it not disceiue the: but obey to the word of god, turne frome youre Ignorance, and knowledge your synnes, caste

youre

youre selues downe, that the lord may lyft you vp and shew mercy vpon you: for he casteth downe the proud, and exalteth the lowly. If ye thynke youre selues heyres with Christ and gods chyldren: where is youre loue and readye obedience, towarde his will? Where is the victorie which ye haue gotten against your flesshe, synne and the deuyll: the extreame enemies of vertue and godlynes, against who̅ at the tyme of your profession and baptisme, ye promysed manfully to fighte, during the tyme of your lyues: and to renounce and vtterlye forsake Sathan, & all his workes. Boast not of the name onely (O ye christened natiõs) but shew your deades, for that it is Luke. 6

that must testify with you. Remembre therfore, from whence thou art fallen, O thou blynde and ignorannte people, tourne to the lorde that thou maist be healed. knowledge thye synne which is greate, then shall it be forgeuen the. How longe wolte thou mocke with thy god, and beare a double hert, that goeth two waies: ye pretende in face to haue a greate zeale, and too be very feruent in the waye of the lorde, but youre hertes run after your couetouse lucre, and daily ye walke in youre owne waies & lyue after your owne lustes. and yet ye say, tusshe we be well inoughe. When wilte thou leaue of O thou wilful nation and why wyll ye thus perisshe thorow your owne folly.

Truely

Truly except ye doo repente, and tourn from your cuyl wayes (what name of holynes ſo euer ye haue) ye cã not be made the ſonnes or Children of god, becauſe ye haue refuſed ỹ way of life, nor yet receiue any inheritance in his euerlaſting kingdome: for this ſaith ỹ lord our Ezec. 44. mercifull god, of all the ſtraungers that dwell among ỹ chyldren of Iſrael. No ſtraunger, whoſe herte and fleſſhe is not circumcyſed, ſhall come with in my ſainctuary. Therfore, dearlye beloued and longed for, at my herte, I pray you, cut away your carnall deſires and fighte againſt your fleſhly luſtes, too ſubdu them: that ye dwel w̃ in ỹ holy ſainctuarye and receiue enheritaunce amonge ſonnes.

Esai.1. and daughtours. Againe, this
saith the lord, washe you, make
you cleane, put away your euil
thoughts out of my sight, cease
from doyng euill and violence,
learne to do right, apply your
selues to equitie, deliuer the op
pressed, helpe the fatherles to
hys right, let the widowes cō-
plaint come before you &c. And
is it not so then saith the lorde,
though your sinnes be as red
as scarlet, shal they not be whi-
ter then snowe. And thoughe
they were like purple, shal they
not be like white wol. Is it so.
If you be louinge and obedy-
ent, ye shall enioy the best thin-
ges that growe in ỹ land, but if
ye be obstinate and rebellious
ye shall be deuoured with the
Ieruiii.26 swerde, for thus the lorde hath
pro

promised with his own mouth O ye named christians, cõsider ỹ tyme paste, present & to come loke your owne waies, & wander no longer astray, refuse not the lighte of the glorioule gospell of God, for it is the lyfe of your soules. Remembre ỹ long time of your captiuitie, whiche doubtles happened for your offences: surely it passeth far the bondage and captiuitie of ỹ Hebrues, or children of Israel in ỹ daies of Helyas, Helizeus, & Jeremie, and other prophetes, Josias, Ezechias, and many other kinges of Israel & Juda, in whole tyme the people with their princes and priestes forsoke the law of ỹ lorde, & went a whoringe after straunge goddes, & because of their sins, god

gaue

gaue them vp to their own lu-
stes and let them folowe their
blynde Imagination, yet was
not their fal lyke vnto thine, O
Christianitie nor their hurt to
be compared w thine: for thou
haste not onely exceaded in thy
fall but much more in the long
tyme of thy myserable captiui-
tie: and although thou be day-
ly called, yet hast thou no mind
to rise & come to be made hole:
ye hold the name of ꝑ people of
god (as they did) but few do ꝑ
deedes: ye hold ꝑ sacramentes
signes, and cerimonies appoin
ted in the churche of God (as
they saye) but ye haue loste the
strengthe and vertue of them.
For not with standynge youre
daily ministration, both youre
selues and the people, to whom

The sacra
mentes be
kepte, but
the vertue
is gone.

ye

ye minister, yea, bothe ye and they abide styll in youre owne lustes, which declare playnely that your synnes be nother forgeuen, nor taken awaye. Is it not because ye are wicked, that your praiers be not heard, as perfecte and holye mens haue bene before tyme? For wheare they praied and layde on theyr handes, god affirmed their doinges, with his holy spirite: soo that they receyued knowledge and their vnderstanstyng was opened, and their mindes were obediente to the wyll of God. If the doinges of the Apostles had bene so vncerteine that no thynge thereof hadde appered outewardelye, saue onely wordes, all remaynynge as before euery man in his owne waies: thynke

Much labour loste.

Actes. 8

thinke ye they should haue bee so well beloued, or if Christe at
Jhon. 2. the mariage in Cana of Galile, had sente the gouernoure of the feast water to gyue his gestes, in the steade of wyne (although he had tolde theym it had bene good wine) and that they must vnder paine of damnation. so haue beleued, thynke ye it wolde haue beene so well accepted at hys hande? Where Christe, & Prophetes, or Apostles, or any other in his name, and by his power and spirite, did anye miracle, wheather it were outwarde or inwarde, in healynge of the body, or soule: the thynge after appeered, soo to be, and it shewed it selfe that it was doone, as theye sayde

The myracles of Christ and his Apostles, were

they

they set neuer the people to be-
leue and woonder at thynges
wherof thei heard, felt nor saw
nothyng, saue only an outward
token or signe. But your doyn-
ges are vncertayn, euē to your
selues but much more to other
yet would ye haue al men com-
pelled to beleue thē: thus haue
your sinnes (ye your wilful sin-
nes) long turned ỹ eyes of the
Lorde from you, and made all
your doynges as the sacryfice
of Cayn. For ye haue forsaken
the Lorde, the onelye well and
fountaine of lyfe, and haue cho-
sen and dygged you brokē pit-
tes that hold no water. In eue
ry strete & plāce, haue ye burnt
swete odoures, and offered in-
cens before your Idolles, and
haue chosen you Goddes after

your

not onely
in fare and
wordes,
but were
done in ve
rtue: the
signes be
kepte, but
the power
is gone.
The sacri-
fice of vn-
godly are
abhomina
tiō before
the lorde.
Gene. 4.

your owne imaginacion, and
Jere.7.a. serued theym after youre wyll:
yea, as the Jewes and Heathē
nacions, haue ye inuented and
set vp brothell howses, to offre
in sacrifice to your Idolles, the
vncleane lustes of your bodyes
for many ordinances contrary
to the word of God haue ye set
vp, whiche may neyther bee o-
mitted nor spoken againste, but
must be continewed as thinges
lawdable (as ye say) & for good
purposes. Haue ye not also as
Jere.32.l. they, geuen your seede to Mo-
loch: and burnt your chyldren
before Idolles, in that ye pro-
cure by power, brybes or flatte
rye, or by any other vngodlye
meanes, to make theim mynp-
sters, or common officers, more
regardyng the vayne glorye of
the

thoffice, the dignitie, or ỹ worldly profit of the same, then either the health of the soules of yourselues (of thē) or of the people, whose teachers, leaders, & gouernours ye make them, the cōmon welth, or the glory and honour of god. Thus haue ye vnwisely forsaken the Lord, for ye are sick, and your mouthes out of taste, and therefore so that euery rome and place bee fylled, ye thinke it is well, although ỹ persones that be in them haue scarce any one poynt of vertue requisite and nedefull to the office and place they be in. Thus haue you set & appoynted such to be meanes betwene god and you, and to pray for you, as be voyde of all honest poyntes of vertue, whose doynges ar hate

full, and their prayer execrable and before god an abominaciō: Thus is that wooful plage and great miserie happened vnto you for your offences, thretned of god by Esay, who sayth. The lord of hostes shall take awaye from Jerusalem and Juda, all possessions and power, al meate and drinke, the captain and the souldyer, the iudge and ỹ Pro-phete, the wyse & the aged man the worshipfull of fyftye yeres olde, and the honourable, ỹ Se natours and men of vnderstan dyng, the maisters of craftes & orators. And I will geue you childrē to be your princes, saith ỹ lord, & babes shall haue ỹ rule of you, one shalbe doing violēce & wrōg to an other, ỹ boy shall presume against ỹ elder, and the vile

Esai. 3. The na-med chur che vpon earth. Sapien. 4.

vile persō against ỹ honorable, for both Jerusalē & Juda must decay, because both their wordes & coūcels ar against ỹ lord, and thei prouoke the presens of his maiestie to angre. &c.

what an elder is by the scripture, loke Sapience 4. chapter

And yet neuertheles they say tushe/we be safe, for we bee all christians: we haue gods word and his holye Sacramentes among vs, and therfore ỹ great plagues and threatenynges of god (declared by his prophetes and Apostles) against sinners, shall not touche vs, nor come nigh our dwellyng, & although thou liue more wickedlye then they (O named Christianitie) yet saiest thou, it is spoken against Jewes, Turkes, Sarasins and heretikes, ỹ dispise our holy religion, and reproue our

dooynges / it is they that shall perysshe (saiest thou) for thei are worthye, but we bee safe for we ar gods people. Thinkest thou that they shalbe preserued and defended of God that continue and delite in sinne and wickednes? Or thinke ye to escape the punishmente of god due to synners, with a face or outewarde apparance of holines? The vertue and strēgth therof is away then art thou clearely deceiued for as it is right with god to reward the iuste for well dooyng, so is it also to punishe ꝑ wicked for euill dooynges. God is all good, and no euil may come nie hym: and although his iudgementes be vnsearcheable, yet be they al righteouse and true. Hr is no respecter of persō, nacion,

cion/lande/tyme nor place: but
loke who doeth right, hym wil
he accept: and he that dothe e-
uill, hym wyl he punish, of what
religion, tong, or nacion so euer
he be: For God is determyned
(as he hath plainly declared in
his worde) to gather togeither
and chose out his elect from the
foure wyndes, from and out of
al nacions vnder heauen: ther-
fore deceyue not youre selues
with a name but bryng foorthe
the frutes of righteoulnes: for-
thinke your old wayes, and de-
light no lōger in vanitie, but as
S. Paul saith. Let it suffise vn
to vs, that we haue spente the
tyme of our lyfe past in vanitie,
as in eatyng, drinkyng, chaum-
bryng and wantonnes, and lay
from you that olde man which

Rom. 13.

marreth hymself in deceyuable
lustes, and be ye renued, sayeth
he, in the spirite of your vnder-
standyng: obey to the voyce of
god, do iustice and equitie, hate
the euill, & chose ỹ good, so shal
ye lyue for euer, for thei that do
these thynges are borne of god,
and are made the belouing son-
nes of the highest, of what relyg-
gion, tong or nacion soeuer thei
be. Circũcision is nothyng, nor
vncircumcision, saith Paul, but
the keepyng of the commaunde-
ment of god (saith he) is altoge-
ther: circumcision verily auay-
leth, saith he, if thou kepe ỹ law,
but yf thou transgresse, then is
thy circumcision made vncircũ-
cision. What auayleth then a
christen name, or baptisyng and
receiuyng of Sacramentes al-

though

though it be neuer so many, yf there folowe not amendement of life/but that the herte delite in euyll as before. Haue ye not thē made your baptisme, which signifieth repentaunce, the new regeneracion and amendment of lyfe, toward your helth, of no value? But it is rather an open witnesse against you, that ye are false dissembling christians and suche as haue mocked god, pretendyng one thyng in face/ but the contrary in your hertes: yf an infidell turne in his hert frō his unfidelitie, and do ỹ thynge that is equall & right, although he neuer receiue christen name nor outward sacrament, thinke ye that he shal not be saued? It is the circumcision and baptysyng of the hert, in that we are

An vntrue professer of Christe, is worse then an infidele.

Ezechi. 8.

1 Peter. 3 Circumcise therefore, the foreskyn of the hert saiche the lorde, and be no more stiffe necked. Deut. 10.

washed from an euill conscience, and the lustes of the flesshe daily foughten against by the power of the spirite, that is of value before god, whose prayse is not of men but of god. The outward face of religion and holines only excepted: what haue ye to reioyce in, aboue other Hethen nacions? So long as ye contynue in euill, is there anye kynd of sinne and wickednes done in any heathen nacion vnder heauen that is not in the, thou named christiantie? What kind of pryde, vainglory, hipocrisie, dissimulacion, hatred, malice or envye, is there in any other nacio that may not be found in thee? Or what kynde of dronkenes, theft, murther, whordom or lechervye, may there be found out

or

or imagined, of flesshe and blud/ that is not daily done and most shamefully committed in thee: although ye compare your selues in wisdom and knowledge to Dauid or Salomon and yet liue wickedly, & wil not amend when ye are warned: thinke ye to escape vnpunyshed? Nay ye shall surely perysh as other like sinners haue done beefore you, and drynke of ỹ same: for thinke ye to escape with extoliyng of Christes holy religion in name or wordes only, or with setting vp ossacramentes and ceremonies although ye extol them to the cloudes, if ye regard not to leaue synne nor to do that they teache you? How can they profit you any thyng at all, for god regardeth not your flatteryng

titles and wordes of holynes (neither your swete songes & pleasaunt armonie, swete smelles, nor glorious sightes: but he loketh vnto the herte, and sercheth ỹ raines, ye, his iudgementes be, and shall be accordyng to equitie, after ỹ inward thoughtes of the herte, & not after the outward apperance. For the corruptiõ of ỹ thoughtes of the herte, the lorde refused the offeringes and sacrifice of the children of Israel, which he hym selfe had beforne commaunded, saying vnto hym by his prophete Jeremye, ye hepe vp your burnt offeringes with youre sacrifices, and eate the flesshe (as though I delyted in youre doynges) but when I brought your fathers out of egipte,

Deades be accepted for ỹ mannes sake that doth them, and not ỹ mans for the goodnes of the deades.

Jerem. 7.

Deutro. 10

Esai. 43.

gipte, I spake no worde vnto them of burnte offeringes and sacrifices: but this I commaunded thē saying. Herken and obey my voice, & I wyll be your god / & ye shall be my people. Although they brought nothyng but that they were commaunded: yet God vtterly refused it at their handes, because they thought to please him with the worke, & intended not to leaue their syns, nor to forsake their owne euill and croked waies. Thinke ye that god wyl accept yours, which are not all grounded vpon the worde, but partly inuented and set vp by natural wisedom and carnall reason, ye altered and chaunged among your selues at youre pleasure. Or wil ye thinke that god hath

The people are cõtente to be bounde to all that man can ymagyn, so ỳ they myght haue lyberte to synne, and abyde styll in their owne lustes: the lades that professe Christ teache the faith, and minister sacramentes & ceremonies, diuerslye.

Esai. 1. b

stiche nede of you, that he wyll accepte you, eyther for youre wisedome or workes sake: or ỳ he hath more loue and fauoure to you, then he had to the Jewes: in whose generatiõ he both made and fulfylled, his manyfolde promyses. yet neuertheles, when they synned against hym, he saide vnto them by Esay. Heare the worde of the lorde ye tiraunte of Sodoma, and herkẽ vnto the law of our god, thou people of Gomorra. Why offer ye so many sacrifices vnto me, saith the lorde. I am discontented for the burnte offerynges of wydowes, saith he, & with the fatnes offed beastes, I haue no plesure in the bloud of Bullockes, lambes and gootes, when ye appere before me.

who

who requireth you to tread vp in my porches: Offer me noo more oblations for it is but lost laboure (saith the lorde) I abhorre your incence. I maye not awaye with your new incence, youre Sabaothes & solempne dayes: your fastinges are also in vayne. I hate your new holye dayes and fastinges, euen from my verie herte, saith the lorde &c. If these (notwithstandinge their offeringes and sacrifices, holy daies, praiers, fastynges, and suche lyke obseruaunces) could not be accepted at the hande of God, because their hertes delyted in sinne, lo kest ỹ to be accepted, and so to escape vnpunished, O named Christiantie: Nether except ỹ amende and tourne from thine owne

Jere. 6.
Amos. 5.
Mich. 6.
Esa. 58.
Esai. 1.

God alloweth not ỹ deades of those ỹ be euyll.

owne waies, thou shalte not es-
cape: but surely shalte thou pe-
rishe, as they. Wherefore, thus
saith the lord also vnto you. O
wicked christians, which conty-
nually delyte in synne, heare ỹ
worde of the lorde, ye tyrantes
of Sodoma, and herken to the
lawe of oure god, thou people
Esaï. 1. c of Gomorra, whi offer ye so ma
ny sacrifices vnto me &c. Lerne
obedience in ỹ landes of youre
captiuytie, washe you & make
you cleane, put awaye youre e-
uyll thoughtes out of my sight
(saith the lorde) cease from do-
inge of euyl and violence, lerne
to do right, apply youre selues
to equitie, delyuer ỹ oppressed:
helpe the fatherles to his right
and let the widows complaint
come before you &c.

Pre-

Preferr the wyll of God aboue and before all thinges, I saye, and let that which pleseth hym be good and beste, how so euer it sounde or appeere vnto you. Hath there euer anye yet that stroue against God, and taken in hande to teache hym righteousenes and iudgemente, or to alter or chaunge hys wayes, since the beginning, escaped vnpunished? If ỹ these thynges may not be suffred in Aungell, moche les in flesche and bloude, whiche is corrupte, whose beutie fadeth as a flower, and wythereth awaie as hey or grasse. O thou folysche duste & asshes, darest thou presume againste thy creator & lord, & to reason with hym of Iudgemente and righteousenes? O thou proude

2 Pet. 2

Esai. 40.
1 Peter. 1.
Psal. 89.

Esai.14. Apoca.12 Carnall wisedome seketh allwayes to exalte it selfe, agaynste god.

Lucifer thou saust in thy herte: I wyll clyme vp into heauen, & make my seate aboue the sterre of god. I wyll syt vpon the glorious mount toward ỹ nozth: I wyl clyme vp aboue the cloudes and wyll be lyke the highest of all: yet dare I say (saith ỹ Lozde) thou shalt be brought downe to the depth of hell &c. your wisedome canne not preuayle against god and therfoze shall your glozie haue a greate fall, foz thus saith the lozde. I wyll destroy the wisedome of ỹ wise, and caste away the vnderstandynge of the prudent: foz ỹ lozd with his heauy great long swerde shall visite Leuiathan that vnuisyble seryente (saithe Esai) and shall slee the whale fysshe in the See &c.

Esai.29. 1 Corin.1. Abdi.1. Esai.27. The lozd shall destroy all ỹ is in mam, of flesshe and bloud 1 Coz.1.

Againe

Againe S. Paul saith, where are the wise? Where are ỹ scri-bes? Where are the disputers of this worlde, hathe not God made ỹ wisedom of this world folyshnes? For the folyshnes of god, saith he, is wyser then mẽ, and the weakenes of God, is stronger then men &c. For god hath chosen the folysshe before the worlde, that he myght con-founde the wise, and the weake before the world hath god cho-sen, saith Paul, that he myghte confounde the mightie, and the vile and dispised befor ỹ world hath god chosen, yea, and that whiche is nothinge saythe he, ỹ he myght destroy that whiche is ought, that no flesshe should reioyce in his presence &c.

nothing of flesshe & bloud shall reioyce be-fore god.

Therefore, doo not iustifie

your selues as pharisees, neyther exalt any thyng in flesshe & blud, for ỹ thinges whiche men highly magnifie, sayth ỹ lord, be
Luke.16. abhomynable in ỹ sight of god. Lay away your hygh reasõs, & let gods word although it seme simple & rude, lede you, seke not to ioin your wisdom wt̃ god, lest in couetyng to clyme so high, ye take a gret fall, obedience is an acceptable offering. Therefore, put salt on your sacrifice, that it may be wel accepted at your hãdes, for thus hath the lord pro-
Iere.7. Exodi.22. Leuiti.8. Deuiti.10 mised with his own mouth. &c. If ye wicked amende your waies & counsels, yf ye wyll iudge right betwixte a man and hys neighboure, if ye wyll not oppresse the strannger, the fatherlesse and the wydow. If ye will

not

not shede inocent bloud in this place: If ye wyll not cleaue vnto straunge goddes to youre owne distruction, then wyll I let you dwell in thys place for euer &c. If ye bee louynge and righteouse ye shall enioy of the beaste thynges that dwelle in the lande, saith the lorde, but if ye be obstinate and rebellyous ye shall be deuoured wyth the swearde. Wherefore, conuerte and tourne with your hole hertes, from your euyll waies, O ye named Christians: wasshe ye vii. tymes in Siloah, that yee maye be clensed from youre offences: anointe your eies wt eie salue, that ye may see: walke in the steppes of Christ, whose religion thou haste professed, and whose name thou so well louest

Esai. i.

The pole or water of Siloah signifyeth repētance, or rather ye lauer of regeneration. Ihō. 9. Eye salue is inwarde knouledge of ye truth.

O thou Christianitie, bringe forth worthy fruictes of repẽtaunce, as sobrenes and amendment of lyfe, that the thicke scales may fall from youre eyes, ỹ ye may see the perfecte way of lyfe. For except ye vtterlye renounce and forsake, at the least in affection, all that is in you of flesshe and bloud, yea and your owne lyues whiche ye loue soo well, ye can not see the glorie of god nether be partakers of his eternall kyngdome. Therefore as Christe saith, enter in at the strait gate, and walke in thys narrow waye, for although the pathe fro the flesshe, be nothing pleasaunte, yet thende leadeth our soules vnto rest. For what is he saith the lord, that geueth ouer his hert to come vnto me

Mat. 7.

ye

ye shall be my people, & I wyll be your god. But beholde, on ỹ other syde, shall the wrathe of the lorde breake out saithe Jeremi as a stormy weather, as a myghtie whirle wind, and shall fall vpon the heades of the vngodly, the tetrible displeasure of the Lorde, shall not leaue of, tyll he haue done and perfourmed the intente of hys hearte which in the latter daies (saith the Prophete) ye shall vnderstande &c. Jere. 33.

For at that same tyme, I shal be the god of all the generations of Israel (saithe the lorde) and they shall be my people &c. Jere. 18.

Neuertheless sayth he: whom I take in hande to roote oute, to destroye, or to waste awaie, any people or kyngdom, if that

people (against whome I haue thus deuysed.) conuerte from their wickednes, ymediately I repente of the plage ỳ I haue deuysed to bringe vpon theym. saith the lorde &c.

Our god is alwaies mercyfull vnto them ỳ prepare their
Esai. 55. hertes by obedience and repentaunce, to receiue his holy spyrite, for like as rayne and snow cometh down from thence and turneth not thyther again, but watereth the earthe & maketh it frutefull and greene, that it may gyue corne and breade to the sower, so the worde whiche cometh out of my mouth, saith the lord, shall not tourne again voide vnto me, but shall accomplyshe my wyll, & prospere in ỳ thing where vnto I send it &c.

There

Therfore, seyng god wyll now repaire the decayed places of his temple, make youre conscience cleane that ye may be leayenge stones being fastened to Christe by faith and loue, whiche is the head corner stone, in whom euery buildyng, coupled & toyned togyther, saith Paul, is made an holy habitation for god in the spirite &c. For God dwelleth with them that be of an humble spirite, and of a contrite herte, which stand in awe of his worde: yea, he hath promysed, to dwel and abide with them for euer, and to gyue the a newe herte, and to write his law therein, soo that they shall not nede to say one to an other, know þ lord, for they shal know me from the lest, to the most of

Ephesi. 2.

Ezechi. 2.

Ezech. 36. Jeremi. 31. Esai. 52.

them saith the lorde, for I wyll forgeue their myldeades, and wyl neuer remembre their sinnes any more, for the sonne of
Jhon.1 God hathe appered (saithe S. Jhon) to take awaye synnes, & in hym is no synne: and who so euer abydethe in hym sinneth
Jhon.1. not &c. For to as many as receiue hym, gyueth he power to be the sonnes of god, euē those that beleue in his name, saithe he, which are not born of bloud, nor of the wyll of man, but of god: or here now O Israel. Reioyce and be glad, for thy redemer lyueth: he hath sene thyne oppression, and his eyes do pytie the. Therefore wil he visite ỹ, and gather ỹ out frō amonge all nations, where thou art scatered & holden in captiuitie, for

thyne

thine offences, but yet not forsaken: for with an euerlasting loue hath he loued the: & therefore hath he raised vp for the, ỳ mightie horne of healthe in the house of Dauid, of whose kingdome there shall be none ende: neither hath he spared his owne sonne, but geuen hym yea, hys lyfe ỳ he loued soo well, for thy sake, to make an euerlastyng attonement betwixte hym & the, for thine offences. He hath promised to leade ỳ safe, by his holy spirite, & daily to defend the frō and oute, of all daungers. Therfore, he calleth euermore gretly vnto ỳ, saying. Come vnto me my beloued, for I am he ỳ for myne owne sake pardoned thine offences, & caste thy syns unto ỳ bottome of ỳ see. Make

Luke.1.

Psal.112.

none excuse, neyther prolong ẏ tyme, but come immediately my beloued brethrē & natural coū-treimē, to this most ioyful sup-per or feast, which our merciful father hathe of his owne good wyl prepared & made ready for you: yea, & of long tyme hath he called you by his seruauntes & prophetes: saiyng. Here & obey my voice, thē shal ye be my peo-ple, & I wil be your god: it appe-reth he hath not forsakē you, for as a most gētle & louing father hath he sēt his holy word, ẏ sōne of god, ẏ very true patrone & i-mage of his most godly substāce to deliuer you frō al captiuitie & blindnes, but ẏ naciōs ẏ oppres the & Jacob, & hold his seruant Israel in captiuitie, wil he iuge: neuertheles ẏ lord hath promi-

sed

sed wt his own mouthe, ẏ if any strāger wil turne to ẏ lord with his hole hert, ẏ thē ẏ same strā gers shal haue inheritāce in Israel, euē as sōnes & doughters saith ẏ lord almighty, what can there be more done for vs: ther fore, turne to ẏ lord with youre hole hertes, circumcise youre fore skynnes, ẏ ye may be made right Israelites, & of ẏ promysed sede, & receiue inheritaunce as naturall sonnes in ẏ house of Israel, the faithfull congregatiō: To you wicked people & malicious tirantes, ẏ seke to spoile & deuour Jacob his peple, & to rote out Israel his chosē ẏ lord sendeth word, let Israel go, ye heathē natiōs, ẏ he may do me sacrifice at my wyl, vpon ẏ moūtaines: for he is my eldest son:

Leui, 19.14

The fore skynnes signifieth ẏ lustes of ẏ flesh and mind whiche muste be cutte awaye.

All ẏ holdeth not ẏ religion of Christe in dede, as well as in worde, are heathen & infideles.

perfite

perfite is ẏ iudgemēte of hym ẏ floweth in righteousnes, & perfitely shal the lord of hostes fulfyll the thyng that he hath determyned in the middes of the world, for I will punish ẏ wyckednes of the world, and ẏ synnes of the vngodlye (sayeth the lord) ẏ hye stomakes of ẏ proud wyll I take away, & lay downe the boastyng of tyrauntes, ye I wil make a man dearer thē fine gold, & a man to be more worth then a golden wedge of Ophir, for I will shake the heauē, that the earth shall remoue oute of her place. &c.

Esai. 13.

The elect must be tried by trybulacion & aduersitie.

All that is of flesshe, must be doen awaye.

For the Lord shall smite the world w̄ the staffe of his mouth and with ẏ breath of his mouth shal he slea the wicked: but mercifully wyll he delyuer his chosen,

The staffe is ẏ worde wherwith the world is smitten.

sen, and deuide the good frō the euil: for thus saieth ỹ lord god. Behold I wyll seuere the fatte shepe from the leane. And forso muche as ye haue shot ỹ weake shepe vpon the sides and shoulders, and ruume vpon thē with your hornes, so long til ye haue vtterly scattered them abrode, I will helpe my shepe, so ỹ they shall no more be spoyled: yea, I will discerne one shepe from an other, I wyll rayse vp vnto thē one onely shepeheard, euen my seruauute Dauid, he shall feede them, and he shalbe their shepeherd, and I the lord wilbe their god / and my seruaunte Dauid shalbe their prynce, euen I the lord haue spoken it. &c.

Ezech. 34.

Hornes signyfyeth strength.

Jere 30.

Miche. 5.

Moreouer I will make a couenaunt of peace with thē, saith the

the lord, and driue all euill beas-
tes out of the land, so that they
may dwell safely in the wilder-
nes, & slepe in the woodes, good
fortune and prosperitie wyll I
geue them, and vnto all that be
round about my hyll, a prospe-
rous shower and rayne wyll I
send them in due seasō, that the
trees in the wodde may bryng
forth their fruites, and ỹ grouñd
her encreake, they shalbe safe in
their land, and shall knowe that
I am the lord, which haue bro-
ken their yoke, and delyuered
them out of the handes of those
that held thē in subiection, they
shall no more bee spoyled of the
Hethen, nor deuoured with the
beastes of the lande, but safelye
shall they dwell, and no mā shal
fray them. I wyll set vp an ex-
cel-

tellent plant for them, so ẏ they shall suffre no more houngre in the lande, neyther beare the reprofe of the Heathen any more. Thus shal they vnd erstād that I the Lord their god am with them, and that they (euen the house of Israel) are my people saith the lord god: ye mē ar my flocke, ye are ẏ shepe of my pasture, and I am youre God &c.

O ye people turne frō your croked wayes, and from youre owne frowarde imaginacions, ceasse & leaue of from your own fayned dissimulacion. Darest ẏ so dissemble with God, and to play the part of an infidel or vnfaithfull hypocrit before hym. Thynkest thou to hyde thy self vnder thyne owne shaddowes from hym that made thee, and

put

put thy herte in a secrete place
Or wylte thou thynke to hyde
thy sinnes with deceit, that the
highest (which searcheth ỹ hert
and ỹ raynes) shall not reproue
thy wayes? ye come togyther
as god sayde to the Jewes, by
Ezech. 33. his prophet/after the maner of
a greate people, to heare his
word at the mouth of the prea-
cher or prophet, but in no wyse
wyll ye do thereafter. In your
mouthes / lykewyse ye shewe
youe selfes as though ye were
feruent, but your heartes goo
after youre owne couetous lu-
cre, and as a balade that hath a
swete tune, and is pleasaunt to
syng, so is the Preacher vnto
you, his wordes wyll ye heare
saith the lord/but ye wil not do
thereafter. &c.

For

For vaine glorie and lucre, ye make croked lawes, wherby ye laye snares for the feete of the symple: and wolde ye that noo man should reproue your waies? The mouth of the disceitful is right well with you alowed, but he that speaketh the truth, shal not escape vnpunished: for craft, disceyte and falshode, is suche an vniuersall thinge, that to deale with equitie and truth men say playnelye they can not lyue, and thus vertue is so generally contempned, that it is nigh a common reproche, for a man to do well. O lord, as Dauid saith, when wilte thou loke vpon this? O reste my soule frome the wycked rumoure of them and my darlynge from the Lyon, for they are stained with

To deale with equitie & truth men saye playnelye they can not lyue.

their owne workes, and runnē a horinge after their own ymagination, for daily do they blaspheme thy name, & slaunder ẏ foote steps of thyne anointed, & yet wil they be knowen for such as know their god, hold of him, & ar feruēt in his wais. For thei say in their hertes, tusshe God seeth it not, the highest regardeth none of these thynges, although god by longe pacience, suffer such thinges at their handes loking and tariyng for thy amendmente (O Christianitie) thinkest thou ẏ it wyl be forgoten? Hath there euer any nation which cōmitted like abhominations before ẏ, escaped vnpunisshed? And dost ẏ thinke to escape? Naye thou shalte surelye drinke of ẏ same, thou shalt not

bee

be forgotē: but thy synnes shall truly be recompensed in the (euen into thy bosome) god shall tourne thy clothes ouer thye heade (O thou filthy herlot) ẏ thy filthynes may manyfestely appere also: and seyng thou art a people ẏ runnest in thine own wilfull wayes, and saiest, tusshe there shal no faulte be found in all my doinges: therefore, stomblest thou in the clere day, & fallest in the darke, yea, grope do ye as blynde men, after youre own ymagination, but because ye let your handes deale with wickednesse, ye can not fynd ẏ right way. For as the Psalme saith, your fete are swift to shed bloud, destructiō and wretchednes are in youre waies, but the way of peace haue ye not kno- Psal. 13.

wen. O yee frowarde people
heare the word of the lord, giue
your eares to doctrine, and dis
pise not good coũsell, seke frend
ship of godby vertu, & not by fla
terie, for ỹ lord is alway frend=
ly to them that put their truste
in hym, but ye call your selues
christians, and yet commyt wic
kednes with your mouthes, ye
extolle Christes worde, name,
lawes and sacramentes, but in
your deedes ye dishonour him
for as longe verely as ye delite
in euyll, your deades are hated
of God, and yet saye with dys=
ceite wyll we escape, and̄ withe
Esai. 28. nymblenes wyl we defend our
selues, therfore are ye curled w̄
penurie: ye chose ignorance for
your guide, & wylfulnes too be
your gouernour, as for ỹ war=
nynges

ninges of the Prophetes, yee take for winde, and the worde of god for a scorne, because yee haue no luste thereto, and thus they go wrong by reason of wine (saith the lorde) they fall & stacker because of stronge drinke: yea, the priestes & Prophetes them selues go amys, they are dronken with wine, and weake brained thorow strong drinke. They erre in seing, & in Judgemente they faile. For the lorde hath made Egipte dronken w̄ the spirite of errour, saith Esai, and they shall vse it in all maters, euē lyke as a dronkē man gooeth spewinge aboute. For Egipte shall lacke good counsell (saith he) so ỹ they shall not know what to do, neither ỹ beginning, nor thend neither vpō

They ỹ truste in their own wisedom, or in any other thig of flesshe & bloud shal surely erre and be disceiued. Esai. 19. Egipte signifieth ỹ congregation of wylfull synners.

ẏ land nor water, then shall the Egiptians be lyke vnto womē afraide and astonied at the lyftinge vp of the hande, whiche
Esai.24. the lorde of hoostes, saith Esai, shall lyfte vp ouer them &c.

Myserably shall the worlde be wasted and cleane distroyed, for the lorde hath so determyned in hym selfe &c.

For the earth is corrupte of her indwellers, for whye they haue offended the lawes, chaū ged their ordinaunces, & made the euerlastinge Testament of none effecte, and therefore shal the curse deuoure the earth: for they that dwell thereon haue sinned. And although these plages come dayly vpon you from the lorde, for your offences, yet yee see it not, nor regarde the

mat-

matter noothinge at all: O ye
blynde and frowarde nations, Esai.1
therefore, though ye holde out
your haudes, yet tourn I mine
eyes from you saith the lord, &
though ye make many prayers
yet here I nothinge at all, for
your handes are full of blonde,
and ye deale alway with wyc-
kednes, because certeine synne
hath no outward punyshment,
apointed by ỹ rulers, for those
that do them: Thinke ye ther-
fooze, that God wyll forgette
them.

The people in Christes tyme
(whyle he raygned vppon the
earthe) thoughte that thoose
Galathians whose bloude Pi-
late myngled with theyr owne
sacrifyce, and the. xviii. persons
vppon whome the towze of Si- Luke.13

loath fell, and slewe, had beene moche greater synners then the other that suffered no such punyshmente, but our sauiour Christ sayde playnely, nay, and excepte the other repēted, they shoulde lyke wyse perisshe, although they suffered no suche punyshment here, therefore remembre thy selfe, O thou named Christianytie, repente in tyme, and tourne to the Lorde wyth thy hole herte. Too you do I speake, O yee Ignorannt people, gette ye to mournynge quyckely, and poure oute your teares before hym / that hee maye shewe mercye and tourn all wayes hys wrathe frome you. &c.

O tourn you, tourne you,

why

why will ye dye, seyng the lord hath no pleasure in the death of a sinner, but willeth rather that he conuert and liue. &c. But yf ye withdraw your eares, & will not heare, to turne frō your euil wayes: then am I sory for your sakes. Bee not wilfully blynde, but searche the scriptures, and ye shal see, that no people or nacion that did suche abhominacions and hated to be reformed since the begynnyng escaped vnpunished: and would ye escape? Then must ye refuse the euill, & chodse the good: seke peace and ensue or folowe it, for the eyes of the lord are ouer the righteous, and his eares are opē vnto their prayers: but the face of the lord beholdeth thē that do euill, to destroy the remēbrance

Ezech. 18. 3. Par. 3.

Psal. 33.

of them out of the earth. &c.

Prou.3. yea the curse of the lorde is in the house of the vngodly, but he blesseth the righteous. Consider these thynges with your selues in time, lest sinne by long custome blind your vnderstandyng, so that ye iudge derknes for light and good for euill: ye knowe the blynde are easye to leade out of the way, wher they some fall and be made a pray for

Pro.22,8. the enemy. Wherefore beloued geue diligent care vnto wisedom, whiche hath now agayne opened her flouddes and putte forth her voyce in the streetes, she dooeth call before the congregacion in the open gates, & sheweth her wordes in the citie O ye chyldren sayeth she, howe long will ye loue childishenesse,

howe

how long will the skorners delite in skorning and the vnwise be enemies to knowledge? O turne ye to my correction, saith the lo I will expresse my minde vnto you, and make you vnderstand my wordes. For who so herkeneth vnto me shal dwelle safely, and haue inough woute any feare of euil. Again she saieth my sonne: let not these thinges departe from thyne eyes, but kepe my lawe & my counsel, so shall it be lyfe vnto thy soule, and grace vnto thy mouth, thē shalte thou walke safelye in the way, and thy fote shal not stumble, if thou slepest thou shalt not nede to be afrayed, but ÿ shalte take thy rest and slepe swetely, thou shalt not nede, sayeth she, to bee afrayed of any soodayne

Pro. 22.

feare,

feare, neither for the violēt rus-
shyng in of the vngodly whē it
cometh, for the lord shalbe bee-
Prouer. 1. side thee, and kepe thy fote that
thou be not takē. O ye beloued
children, herken vnto wisdom:
Come no more in the pathes of
the vngodly, saieth she, & walke
not in the way of the wicked.
Take fast holde of doctrine and
let her not go, kepe her, for shee
is thy life. And again she saieth,
my sonne marke my woordes,
for the pathe of the rightuouse
shineth as the light, and is euer
brighter and brighter vnto the
perfite day, but the waye of the
vngodly is as the darkenes, sai-
eth she, wherin men fall or they
Prouer 4. be aware. And moreouer she
saith, heare ye chyldren the fa-
therlye exhortacion, and take

good

good hede that ye maye learne wisdom, yea I shall geue you a good reward, yf ye wil not forsake my lawe, saith wisdom. &c. The chief poynt of wisedom is to be willing to attain wisdom. Therefore let thy hert receyue my wordes (saith she) and kepe my commaundementes, & thou shalt liue. Obey vnto god, and then shall ye receiue a good spirite of hym, which (as S. John saith) wyll loose the workes of synne, & geue you a will to loue hym and to kepe his commaundementes: for thei that ar born of hym synne not (saieth he) because they haue the sede remaining in them, the earnest of our saluacion: I meane the spyrite of truth, the ioyfull coumforter whiche god hath promised that shall

1. Jo. 3.

where ye Spirite of god is, saieth Paule, there is libertie.

shall alwayes abyde with them that looue hym, euen vnto the ende of the worlde. This is he that losseth the workes of sinne and bringeth a godly desire vnto righteousnes, and a longing to fulfull the wyl of god: & they that haue opteined a mynde to loue god, are begotten & borne of hym, and they are knowen & loued of hym. And herby know
1. Jo. 1. we, saith Jhon, ẏ god abydeth in vs euen by the spirite which he gaue vs as it is writē: To as
Jo. 1. many as receiue him giueth he power to be ẏ sons or children of god, euen thoose that beleue in his name, which are not born of bloude, nor of the wyll of the flesh nor of the wyll of man, but of God. The vngodlye are the bonde seruauntes of synne, because

ranse they are carnally minded their hertes hate god, though they lyppes praise hym, which is all goodnes, yea the onelye well and fountayne there of. They lacke true obedience too the word and wyll of god, ther fore can they not optain to that rightousnes which before god, is alowed. For theire hertes and eares are vncircumcised, they wyl not heare, to learne obedience, leaste they should conuerte and be healed. And ther fore, runne they astray and establysh their own rightousnes, for vnfaithfully haue they denied the lorde in dede, and said, it is not he. Tush (say they) there shal no misfortune come vpō vs we shal see neither sweard nor hunger, as for the warnynges of

The that is an enemy to vertue & goodnes hateth god.

The lorde wyll visite thē, whose fore skine is vncircumcysed.

of the prophetes, thei regard it not: There is almost none, neyther that will tell thē their synnes nor geue them warnyng of the plagues that are come vpō them, or shall happen vnto thē: for from the least to the moste, they hang altogether vpon couetousnes, and from ꝯ prophet to the priest thei go altogether about with falshod and lies. &c.

Jere. 6. 8.

Oseas. 3.

For lyke as a net is full of birdes, so are theyr houses full of that whiche they haue gotten with falsehode and disceit, saith the lord. Here of cometh theyr great substaunce and rychesse, and hereof are they fatte and welthye, and are runne awaye fro me with shamefull blasphemies saith the lord, they minystre not the lawe, they make no

Jeremi. 5.

end

kind of the fatherles cause, they iudge not the poore according to equitie: shoulde not I punysh these thynges, saythe the lorde? Should I not be auenged of all such people as these be? Horrible and greuouse thinges are doone in the lande, the Prophetes teache falsely, and the priestes folowe thē, and my people hathe pleasure therein. May such thinges at any time or in anye people be vnpunyshed? Therefore, repente and tourne from your euyll waies, that ye may enter into the rest of God, and kepe his holy Sabbothes, for they that enter into the reste of god, do cease frome their owne workes, saith Paul as God dyd cease from his, the vii. daye: and excepte ye keepe

That is not onely on these, but alwell on al other such lyke

the holy feaste of tabernacles. That is to say, cease from your owne wyl, and from doing your own workes: The Lorde wyll consume you, in his wrath, and vtterly destroye you, in his sooze displeasure. For thus sayth the lorde, I am excedynge gelouse ouer Ierusalem and Sion and am sooze displeased at the careles heathen, for I was but a lytle angrye, and they dyd theyr beste, that I might distroy thē. Neuertheless, I wyll tourne me againe in mercy toward Ierusalem, so that my house shall be builded in it, saith the lorde of hoostes. &c.

zacha.1.

zacha.1. Cry and speake, thus sayth the lorde of hostes, my Cities shall be in good prosperitie, againe the Lorde shall yet comfort

forte Sion, and choose Jerusalem. yea Hierusalem shalbe inhabited with out any wall, for the multitude of the people & cattell that shall be therein, yea I my selfe (saith the lorde) wyll be vnto her a wal of fyre, round about, and wyl be honoured in her. For although the children of Israel sytte a longe whyle wythout kyng or Prince, with oute offeryng, and aulter with out priest & reuelacion, yet shall the children of Israel conuerte saith the prophete Oseas, and seke the lorde their god, & Dauid their king, and in the latter daies, saith he, they shal worship the lord & his louyng kindnes. Zacha. 2. Oseas. 3.

Therefore, seyng that God hath nowe called you by his grace, be not negligent to [illegible]

and se that the herte be estably-
shed with grace, and not with
ẏ vain pleasures of this world,
whiche shal not profite thē that
haue their pleasure and felicitie
in them. For who so dooeth not
righteousnes is not of God: yf
we say, we haue felowship with
him, and yet walke in derknes!
saith S. John/we do lye, & doe
not the truth. Therfore se that
ye loue not the world, neyther
the thinges that are in ẏ world
for the world passeth away, and
the lustes thereof: but he ẏ ful-
filleth the wyll of god, abydeth
for euer, and hereby knowe we
that he abydeth in vs, euen by
the spirite whiche he hath geuē
vs. And they that ouercome
shall obtain a croune of glorye,
and I wil geue to euery one of
you

He that doth righteousenes is of god,

To walke in darknes is to do suche deades as wee all did, before we knewe the truthe.

1. Jo. 3.

Apoca. 3.

you (saith the veritie of god) ac-
cordyng to his workes. &c.

Babes, flee from the worship-
pyng of idols, I meane frō ser-
uyng of your owne lustes, and
learne to serue the liuyng god
in spirite, in a cleane hert / wash-
shed frō an euil conscience, with
reuerence and godly feare / for
our god (saith Paul) is a consu-
ming fier. To as many as walk
accordyng to this rule, peace,
and mercie be vpon them,
and vpon Israel of god.
So be it.

✠ The grace of our lord
Iesu Christ / be with
your spirites. A-
men. Geue
praise only
to god.
yours as charitie bin-
deth me. H.H.

et mon

Dieu

dzoit,

1. Peter. 2.

CBe ye subiecte to euery humayn creature for the Lordes sake, whether it be to the kyng as supreme head: or to the Magistrates which be sent by him, to the punishement of the euyll dooers / but to the prayse of the well dooers: for so is the wyll of God.

BRITISH
15 JY 1915
MUSEUM